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TERMS:

The CIRCULAR is sent to all applicants, whether they pay or not. It costs and is worth at least two dollars per volume. Those who want it and ought to have it are divisible into three classes, viz., 1, those who cannot afford to pay two dollars; 2, those who can afford to pay *only* two dollars; and 3, those who can afford to pay *more* than two dollars. The first ought to have it free; the second ought to pay the cost of it; and the third ought to pay enough more than the cost to make up the deficiencies of the first. This is the law of Communism. We have no means of enforcing it, and no wish to do so, except by stating it and leaving it to the good sense of those concerned. We take the risk of offering the CIRCULAR to all without price; but free subscriptions will be received only from persons making application for themselves, either directly or by giving express authority to those who apply for them.

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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 45. Land, 228 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does *not* mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

PATHOLOGY OF THE HEART.

Home-Talk by J. H. N.

THE most radical of all diseases is "hardness of heart;" this is the very center and summing up of all the bad conditions of life; and it is a much more common disease than many people suppose. A change of the heart from hardness to softness is the special thing accomplished by a true conversion. On the one hand, hardness of heart and impenitence are classed together in the Bible, and, on the other hand, a tender heart is the special gift of the gospel covenant. "A new heart will I give you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."

Many of us who have seen revivals know, to a certain extent, what is the phenomenon of a broken and softened heart. It accompanies a spiritual discovery of God. "The fool," i. e., the man of hardened susceptibilities, "hath said in his heart, 'There is no God.'" He recognizes no invisible superior. A change on this point is the beginning of wisdom, and takes place when people are truly converted. They discover the existence of God as a Spirit, and they discern enough of his nature and character to see that he deserves reverence and obedience. They perceive that he is an infinite Father, and that they, through neglect and ignorance, have not only failed to honor him, but in manifold ways have abused him. Thereupon they are convicted; their innermost life is stirred with new motion; the fixed insensibility of the heart is broken up, and they come to feel like children. In that state it is easy for them to weep and to love. This is softness of heart.

My opinion is, that the old revivals failed in permanently breaking up hardness of heart, and establishing the true, wise heart in the world, in consequence of the theory held by the churches, that if a person was once converted he was *saved*, and thenceforth had nothing to do but to preach to sinners; when the truth is, that a single conversion is only a *beginning* that should be followed up by an endless series of conversions, until softness of heart is established as a chronic state. The end to be gained being permanent softness of heart, if the effect of one conviction and conversion on a man fails to produce this, and he falls back into hardness of heart, he needs to have the same process enacted again, as much as at the first. Many of the converts of those old revivals secretly became harder after their first conversion than they were before. We can see reasons for this result. A man while he is a mere sinner—so understood by himself and others—knows, if he has any sense at all, that he is in a dangerous place, and hence he is exposed to the

hammering that will soften his heart; but if he has gone through that process once, and had a conversion which he thinks has insured his salvation and given him a through-ticket to heaven, with liberty meanwhile to go about his worldly business, he is more thoroughly protected from conviction than the so-called sinners.

As representatives of the new revival movement, the only thing that we can be at all satisfied with is such a course of experience as will make softness of heart a permanent thing. The continuation of that state in the new convert must be insisted upon as the object for which he was converted. It was not that he might escape future judgment, but that he might become a child of God here and now; and his conversion is only an incidental means to that end. If one conversion does not effect this condition we must have two, and if two don't answer we must have three, or if necessary a dozen. At all events, we must produce softness of heart, and continue it until it becomes a chronic state. "The fear of the Lord" present in the heart will keep it soft continually. A man who realizes that God is his ever-present Father will have a constant reference to that which will keep him considerate and tender in his feelings and behavior, and will make him careful to do, think and feel aright.

Hardness of heart is coupled with unbelief. They are identical, and together form the essence of cruelty. When the disciples manifested their unbelief, Christ exclaimed, "(O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" They were not conscious of causing him suffering by their hardness. They were no more sensible of hurting him than a knife is when it enters your flesh. Yet the spirit in them pierced his heart. This same cruel spirit is still pressing on us, ready to steal in at every opening; and though it conceals itself, and appears almost too refined for identification, it is yet as sharp and steely as a knife. I beg of you to believe there is such a spirit busy around us. It you do not see and feel it yourselves, take my word for it till you are wide-awake; make up your minds that you are going to have a tender heart forever, whether anybody else does or not, and that you will be converted as many times as is necessary to keep it.

Hardness of heart is the same thing, carried up into our highest spiritual relations, that we know familiarly under the name of indelicacy and coarseness in the manners of ordinary life. We see occasionally persons whom we call coarse and indelicate, who do not readily perceive what is pleasant and what is unpleasant in social intercourse, who are willing to hurt people's feelings by making sharp remarks, and rather enjoy doing so. That

same coarseness, acting in the center of the life and in our relations to God, is what we call hardness of heart. It is that which we must be saved from—that which all the thunders of Sinai and all the attractions of the Cross are intended to break up. Only as we become refined in our perceptions and delicate in our feelings toward God shall we be delicate and tender in our feelings toward our fellow-men and treat them fairly.

The hammer which God prepared to break hearts in the Primitive Church was Christ's crucifixion. On the day of Pentecost Peter just told the story how, in the first place, God had raised up Christ and made him the Prince of Righteousness, giving him all manner of good gifts, so that he deserved to be the King of Israel; and then he told them that they had crucified this noble person—they had done their worst against the man who had done his best for them. The contrast thus presented of their hardness with his goodness, broke them down, and they cried out, "Men and brethren, what shall we do to be saved?" That was the hammer for pulverizing egotism; and Christ, in the view of the effect which was to be produced by it, just before his crucifixion claimed the victory: "Now is the judgment of this world: now shall the prince of this world be cast out." How? He saw that the hammer was being uplifted for the blow which would break hearts. The devil lives and reigns in men by virtue of their hardness of heart. His heart is hard as the nether millstone, and as long as he can keep his place in men he makes them hard. Christ, in view of his crucifixion understanding the spiritual power that through it would be brought to bear on men, foresaw that it would bring on a softness of heart that the devil could not live in, and that the end of his kingdom had come.

That mighty conversion that came into the world 1800 years ago, is yet in the heart-depths of human nature, and it is for us to participate in and realize the softness of heart given to the Primitive Church through the cross of Christ. That is the experience that all should set before them as the "hope of their calling." That is the righteousness of heaven to which all other good things shall be added.

UTOPIAN SCHEMES.

[Selected from G. W. N.'s Writings.]

WE are sometimes told that our views are not *practical*—that the state of individual and social salvation we have in view is a Utopian fancy. It would be easy to disprove this charge, and bring ample indorsements of our position, from the whole body of Scripture, history, the nature of man, and the nature of things. The first chapter of the Bible, and the last, and all prophecy between, is on the side of those changes which we believe in and advocate. Was the garden of Eden, with which the Bible begins, a fable? and is the New Jerusalem, with which it ends, a Utopian delusion? We might appeal to facts—to the mission of Christ, having for its object salvation from sin, to the evident success of that object in the Primitive Church, to the triumph of Communism over selfishness on the

day of Pentecost—all holding us imperatively to the issue of moral and spiritual perfection in this world. We might plant ourselves on the fact of the Second Coming, whereby Christ manifested his supremacy over all the principalities and powers of evil, established his kingdom in the heavens, and gave a pledge of its future extension over this world. Our own experience for many years in the faith of salvation from sin, and for several years in fraternal association, is conclusive against the charge of Utopianism. The more it is examined and understood, the more distinctly it will be seen that our movement for human redemption is on a Bible basis, and indorsed by facts.

But dropping the defensive, we want to know of the objector whether the present state of the world is satisfactory, practical, and likely to last? The dead conservatives who wish to have all things continue as they were, and at every stir of improvement cry out "Utopian!" what is to be said of their position? To us, they are the veriest visionaries that walk above ground. To expect that the present form of society is to continue, with anarchy and selfishness ruling in all its relations, is absurd and Utopian to the last degree. In the nature of things, it cannot last. It is only possible during a conflict of forces, and with the final victory of either there must be a change. By the law both of God and the devil, there must be progress—progress either toward order, harmony, and heaven, or toward diabolism, wreck, and hell. We expect assuredly, that the change will be for the better; believing that diabolism is on the whole unnatural to man, and that God is the strongest. But in either case, we are on the move; and it is sheer fanaticism to base our prospects on a continuance of the moral and social elements as they are. Here again, all the facts are on hand, and pointing the same way. Any observer of the times can see irresistible forces at work, tending to undermine the money-despotism, dissolve the property relations of the past, and consolidate the scattered interests of the mass. The working class are beginning to find out their importance and their power. The seeds of various combinations hostile to isolated aggrandizement are springing up. It will do for those who are so disposed, to lament this movement; but it is infatuation to ignore or despise it.

There is another class who are perhaps equally as Utopian in their views and expectations as the ultra conservatives. We allude now to the *infidel* progressives. There is no doubt a large and growing body of radicals in Europe and in this country who are moving on to the conquest of reforms under infidel and anti-Bible influences. They are generally fierce, impatient, quarrelsome and conceited—united among themselves only in denunciation of existing institutions—full of loud talk and bluster, but bringing nothing to pass. They are hopeless visionaries. The infidel spirit never did accomplish anything good, and never will. The most it can do is to merrily pull to pieces the frame-work of existing order, and then, as in the French Revolution, commit suicide over the wreck. It never succeeds in construction; it is not practical.

On the contrary, the Bible is a practical book; its influence is eminently constructive. And here is precisely the hope of the world; that between these two classes of Utopians, the interested conservatives and the infidel progressives, a party shall arise combining the bold spirit of reform and Bible faith. With this combination, there is no danger in progress; perpetual innovation is safe. And to such a party, taking hold of heaven, or rather possessed by the eternal spirit, nothing in the end would be impossible. It would accomplish successfully what every true heart prays for. Let those who consider the idea Utopian wait and see.

A CHASTE EYE.

THE season of the year has arrived when all nature calls the attention to outward objects, and when one of the best of our senses—sight—is arrested on every side by the beauties which surround us. The eye is called the window of the soul, and what passes in at the window is very likely to take possession of the whole house. How shall we partake of the beauties of nature in such a way as to add to the graces of the soul, and feel at the end of the season that we have laid up treasures that shall be everlasting? Some one says: "Let me have a chaste eye that will not be sending my soul all abroad." To view things with a chaste eye is to see God in all things and to drink in his spirit in everything we look upon. A. is a beautiful example of one who views everything with a chaste eye. It is very interesting as well as a means of edification to take a walk with her in the garden. Her enthusiasm over its beauties is contagious. Every now and then you will hear her exclaim, "O, how beautiful! how sweet!" and then, as if moved by some unseen influence, she says: "How good God is to give us all these beauties!" Every opening flower, with its beauty and fragrance, is to her emblematic of the Giver of all good gifts. Her soul is not all abroad, always seeking yet seldom finding real satisfaction; it is constantly adding to itself new treasures that will prove blessings to others as well as herself. By keeping a chaste eye she preserves the chastity of her soul; the fountain of her life is full to overflowing; and the end of the season finds her improved by her contact with nature.

S. L. N.

BACKWARD GLANCINGS.

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SOON after the receipt of the letter which concluded our last "Glancing," and while we at home were still pondering over its meaning, the mail brought us a package containing three printed handbills. They were from J. His new and startling confession of "Salvation from Sin" had roused the fiercest debates in the Theological Seminary, and among all his religious acquaintances. Questions and arguments poured in from all sides. He was in a tremendous battle, and as aforetime, the Bible was his arsenal. In these handbills, under the headings, "He that Committeth Sin is of the Devil," "The New Covenant," and "The Second Coming," were carefully arrayed the proof-texts

which made his position impregnable. Copies of these handbills were scattered through the Seminary and the city churches, and sent by mail all over the country, and even to foreign mission stations.

At home we eagerly sought out the texts and endeavored as fast as possible to learn what were the Bible foundations of J's new position. Mother gave earnest heed to these things, and "pondered them in her heart." A sister, a young brother and myself, were also from the first interested and attracted; and being too young for much worldly entanglement, received very heartily the new views as far as we understood them. None of the family opposed them or condemned J's course. My father even, a man of uncommon sagacity and worldly prudence, and well aware of the consequences of heresy, became interested in this new field of theological discovery, and having perfect confidence in J's integrity of heart and soundness of mind, waited patiently for further developments. In April my brother H., younger than J., and also a student at Yale, returned home for a vacation. He had embraced the new doctrines, and adopted the confession of salvation from sin. From him we learned many particulars about J. and the "Perfectionists" as they were now called. His very face shone, and his appearance and conversation made a most favorable impression upon all who saw him. I remember our minister, who visited our house while H. was at home, said, "If H. is a sample of the new believers, I wish all the church would become Perfectionists." Up to this time no unfriendly feeling had been exhibited by our own neighbors and church associates toward J. and his new faith. Our village was too remote from the great religious centers to feel at first the shock of heresy.

In May J. went from New Haven to New York to attend the anniversaries. Several people from our village and vicinity went to New York for the same purpose. On their return the first painful rumor reached us that J. was considered crazy. The reaction against Perfectionism had commenced in earnest. The clergy were fairly aroused to put down the new and dangerous heresy, and the note of alarm was sounded through all the churches. The rumor was believed eagerly by those church members who wanted to keep their sins and yet not give up their hopes; and as stories of strange actions and still stranger theories multiplied, people began to look at us askance, with mingled pity and suspicion. But in spite of the stories, and notwithstanding J's not being able to confute them and confirm our faith by his personal presence, I remember that as a family our confidence was not shaken. We honestly believed that God was with him, and that he would not be shamed or confounded. The following letter, written by him to Mother at this time, was full of encouragement in the midst of the confusion:

New York City, May, 1834.

DEAR M.—As I am for the present a stranger in a strange city, I find refreshment in thinking of distant friends, and gladly seize an opportunity of sending them a token of remembrance. I trust you give yourself no trouble on my account. I am an outcast, but not a prodigal; I am not tending swine or feeding on husks, but feasting at my Father's table. I am in a manner deserted, but

not alone: God dwells with me, and I am at home even here—nay, the universe is my home. How can I be lonesome, or homesick, or sad? I remained ten days at Prospect; preached every evening, and three times on each Sabbath. B—— had been there before, and had shaken the church to its foundations. Truly, the banner of holiness has been unfurled on that hill—the banner that will wave till Christ is acknowledged King of kings. Almost every member of the church was cut down. It was a scene of overwhelming interest: yet all was still and solemn. The best portion of the church abandoned their former hopes, and became obedient to the faith of holiness. Dr. T—— said I might find here and there a simple minded man or a few silly women, to impose upon. Oh, that he and you could have seen God's work at Prospect: but I will not anticipate in wishes what you will all witness ere long. The time I believe is coming when such scenes will be repeated in every village through our land—yea, through the earth. The Lord will suddenly come to his temple, and sit as a refiner and purifier of silver. All the haughtiness of man shall be brought low, and the Lord alone exalted. I will only say of Prospect that the very best of its inhabitants, men of the first respectability, wealth, and mental acquirements—men who have seemed to be pillars in the church—fell under the sword of God's truth, acknowledged themselves sinners without hope, and pressed into the kingdom of holiness. On Monday of last week I returned to New Haven, and in company with C. H. W——, of Hartford, took passage for this city. We have spent the past week in attendance on the anniversaries, seizing every opportunity which Providence has given us, of conversing with the clergymen who have assembled here from all parts of the country. Many hear the truth with interest and candor, and many turn pale and quake before it; and many reject it with bitterness and scorn. We are sowing seed, and look for a speedy and abundant harvest. Br. W—— will return to Hartford this evening. I shall remain probably some weeks. An effectual door is opened here for the preaching of the gospel in a private way, and I hope soon to find access to public assemblies. Waiting only on the Lord, we have an assurance that he will direct our steps, and we know he will do for us exceeding abundantly above all we ask or think.

I called upon Mrs. G—— last evening, at Mr. U——'s, and asked her about you and the people in Putney. She says all things remain as they were. She agreed with me in believing that the church must be overturned and overturned, before He whose right it is shall reign. When will that overturning begin? Is it not time that Christ should take the kingdom? Have not the powers of hell had their day? Do you know that amidst all the light and revivals and temperance societies and improvements of our land and age, the churches are confessedly growing more and more corrupt? Bro. B—— says he has long mourned over this truth. As he looked back upon the fields of his labors and of God's grace, he has almost uniformly observed a darker shade of corruption following hard upon every season of refreshing; and he bewailed the fact with hopeless lamentation. There seemed to be no remedy. Now he knows the cause. Why should we not expect that increasing light and the grace of God should aggravate the wickedness of those who cleave to their sins? Well may we expect a rotten church will putrefy with a rapidity proportioned to the warmth that radiates from the sun of righteousness upon it. Darker and darker will be the prospect in every church, till "Holiness to the Lord" becomes its watchword. I have had a favorable opportunity within a short time of ascertaining, by conversation with clergymen, and observation in attendance upon the anniversaries, the state of religion in the land; and truly, I wonder at the motley scene. Dr. Lansing says, "The foundations of social, civil and religious order are breaking up. Revolution succeeds revolution, in the moral world, with increasing rapidity. The elements of moral influence are rapidly accumulating; and at the same time corruption and vice are striding on with equal pace." You would be amazed to see the conflicts which have several times occurred during the past week between the advocates of Emancipation and Colonization. Both parties as a body bear the name of Christ; and doubtless, as they come together in the Missionary or Bible Society, flatter and compliment each other on their mutual harmony and liberality. But when they meet on the battle-ground of slavery, they breathe out threatening and slaughter against each other. Chatham-street chapel several times became a

Pandemonium. I am sure that the spirit of the pit cannot be more malignant than that which was manifested by some who profess to be the temples of the Holy Ghost. They did not cry for the space of three hours, "Great is Diana of the Ephesians;" but they did worse! I have been accused of slandering the church: but I am sure I have never said worse things of it than I have lately heard charged upon it in the mutual recriminations of its own members. At a meeting of the New York Temperance Society, it was proved that the church has done and is now doing more for the hindrance of the Temperance cause than any other class in this community, etc. On the whole, we have come to an interesting crisis. It is like the time when Jerusalem was approaching its predicted destruction. Wars and rumors of wars, famines, pestilences, earthquakes, signs in the sun, moon and stars, universal commotion, and universal expectation, seem to characterize the aspect of the moral world. Another coming of the Son of man is evidently at hand. His standard has already been planted in many places. Beacon lights are flashing on many a hill; and I believe his kingdom and glory will soon cover the earth. "But who may abide the day of his coming? or who shall stand when he appeareth?" He is like refiner's fire and like fuller's soap; he comes baptizing with the Holy Ghost and with fire. Do your hearts fail? If you love God with *all* your heart, and keep his commandments, you will stand in the evil day. "Herein is our love made perfect, that we may have boldness in the day of judgment; because *as he is, so are we in this world.*" What shall I say, that I may persuade you to accept the free and sinless salvation of Christ? I will not speak of wrath, for you know God is a consuming fire against sin. Rather, I will say, if you will obey the truth, let not your heart be troubled: you believe in God: believe also in Christ who came *into this world* to save sinners. Behold the Lamb of God, which taketh away the sin of the world! Reckon yourselves to be dead with him, and with him risen from the dead, and it is done; according to your faith be it unto you. Christ has power on earth to forgive sins. I will speak of the joys of this great salvation. Daily I am constrained to cry—"Wonderful, wonderful! glory!" "O, the depth of the riches both of the wisdom and knowledge of God!" You have no conception of the greatness of this love, if you have never yet come to the Father; and none come to the Father but they who are clothed in spotless robes. I cannot but wonder at the insignificance of all my past attainments in knowledge, when compared with developments which I know are before me. A few months have enlarged my views of God beyond all my previous anticipations even in fancy; and when imagination stretches on millions and millions of years, I ask with trembling wonder, where will all this end? Certainly the treasures of the wisdom and glory of God will not be exhausted. The ocean on which I am afloat is shoreless and bottomless. The fullness of the Godhead is my inheritance. When I think or speak of riches, I glory in the wealth of Him who made and owns the universe, and has made me his son and heir. Christ is "the first-born *among many brethren*;" we are all heirs of God, and joint-heirs with him. Are these strange and boasting words? My boasting need not excite envy, for the same inheritance belongs to all who will accept it. There is no place for invidious comparisons among the ransomed of the Lord, for *each inherits all things*. God and the universe are mine: I hold them without a competitor. They are yours too, if you are one with Christ. I am a part of your inheritance, and you are a part of mine. If "all things are yours," to compare yourself with the highest archangel in heaven would be as if a man should compare himself with a little item of his property, or with his own arm. Boasting, then, will do no hurt, where there is no competition. If I boast of my inheritance, I boast equally of yours; nay, I boast of God. Envy; jealousy; rivalry, will forever cease when men become heirs of God. All who love the Lord are one; and what benefits one benefits all. If you are one with me in Christ, it will do you as much good to read my testimony to the goodness of God as it does me to write it; so I scruple not to pour forth of the fullness of my soul. If you have not come to him who gives rest to those who labor and are heavy laden, let me tempt you, by recording his faithfulness, to prove him and see if he will not pour you out a blessing so great that there shall not be room enough to receive it. I assure you God is true; my peace is like a river, and my righteousness like the waves of the sea. God has wiped away all tears from my

eyes: in Him I shall live for ever and ever. May he clothe you with immortality. Amen.

Yours, etc., J. H. N.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, MAY 20, 1872.

FORWARD TO FREEDOM AND GRACE.

TWO things are taking place in this country of more than usual significance:

1. The opening of public libraries on Sunday.
2. The admission of women into the highest institutions of learning.

The first means more than that the poor, overworked mechanics and clerks of the large cities are to have some opportunity for study and recreation on the Sabbath. The liberal spirit in which the scheme has been discussed by all parties interested has fully shown that the bigoted sentiment which formerly prevailed respecting the observance of Sunday is no longer a power in the land. Society, including the churches, has made a long stride away from Judaism and toward freedom and grace.

The second thing noted also indicates progress in the same direction; it is an assertion that other means are more effectual than legal restraints in producing morality; that the freedom with which men and women may be trusted can be only measured by their attainments in education and true civilization. It is not long since the older educational institutions of the country decided that it was entirely unsafe to educate the sexes together; it was urged that both classes would be deteriorated by the combination; and that superficiality and immorality would be the inevitable consequences. Nevertheless, the experiment was tried in many institutions, including colleges and universities. President White of Cornell has told us with what results. He saw "two or three hundred young men and women dining at the same table in Oberlin, and a thousand scholars reciting together with no loss of order, propriety and refinement." He heard the clearest and best reading of Tacitus by a woman at Oberlin that he ever heard. Similar facts confronted him at Antioch College and at the Universities of Michigan, Wisconsin and Illinois. J. W. Armstrong, D.D., of the Fredonia Normal School, testifies:

My observation shows that the morals of students of either sex deteriorate, apparently, in proportion to the rigor of the separation of the sexes. The same is true of their delicacy of feeling, their sense of honor, and their love of truth. In all mixed seminaries and academies where social intercourse of the sexes was either forbidden or largely restrained the ladies lost in prudence, delicacy, and truthfulness, even faster than the gentlemen. For many years my views of school government have been much more liberal than the common practice would justify. In this Normal School I allow, and even encourage, all the freedom of intercourse between the sexes which would be allowed in a well-regulated family. This has been tested for two years. The results are good in the recitation-room, where they mingle as they choose on the seats; in the halls, where they communicate as freely as at home; in the boarding places, where they have only the same restrictions. They visit, walk and ride out together, out of recitation hours, whenever and wherever they please. The results are, they study better, are more polite, *visit far less, walk and ride together far less*, than when restrained, and *never under imprudent or objectionable circumstances*.

That highly conservative journal, the *New York Independent*, says:

Those who have had experience (in institutions where the sexes are taught together) are agreed that the influence on young men and young women is such as might be expected from following the wise arrangements of Nature in the family, and

that the cases of scandal so much feared were much less frequent than in schools governed by strict rules and arranged on the monastic plan. The question ought now to be considered as settled. Co-education of the sexes has been proved economical, safe and wise.

We are persuaded that the same "wise arrangement of Nature in the family," may be still more closely followed, and that the time will come when the extension of all the intimacies which exist between members of the same household to much larger combinations will be "safe and wise." Why not? If Doctor Armstrong's statement is correct, "that the morals of the students of either sex deteriorate, apparently in proportion to the rigor of the separation of the sexes," as also "their delicacy of feeling, their sense of honor, and their love of truth," the converse must also be true; and where shall be the limit of freedom in such associations? This is a question worthy the attention of the Social Science Convention. Let it at its next session appoint a committee of investigation on the subject. The O. C. might furnish such a committee with important facts. We are ready for investigation, gentlemen!

A NATIONAL LAW OF MARRIAGE.

IT will perhaps be recollected that we based our statement, that Prof. Tayler Lewis, L.L.D., advocates the withdrawal of marriage from the control of the several States and the placing it under a national law, upon a single passage of his ill-advised essay upon the Oneida Community which appeared months ago in the *Independent*. We were certain the passage warranted our statement, and still we little thought the Professor would openly urge the adoption of such a scheme; but the following from his last article in the *Independent* shows that we underestimated his audacity:

As that homogeneity increases without which a nation cannot exist, it will be found that diverse local legislation on matters of common interest is in the way of national progress. There will be more and more of those things which demand the same rule everywhere, and to which local jurisdictions are therefore incompetent. Many great interests are already setting strongly in this direction—such as questions of currency, political economy, and, above all, of the universal citizenship. So is it also in respect to the domestic and social relations. The great political life is bound up in these, and for its conservation some general law is demanded. It is growing more and more evident that we must have some national or universal provision in respect to marriage and divorce. State legislation here is denationalizing. It is becoming a positive nuisance. It is in the way of that highest of all "state rights," the right of each in every other state, the right of each state in the national whole, the right of the national whole in all the local parts. This disturbing power should be taken away from forty conflicting local legislatures, and lodged in some body which shall truly represent the national homogeneity. It is a kind of "centralization" greatly needed, as the only preventive of the direst social mischief. The idea has its application to all things that demand a moral basis. The evil of diverse and oftentimes contrary legislation, on matters of this kind, is becoming so great as to endanger that national existence which depends more upon the fact of some *specific national character* than on any territorial unity.

We will simply remark—

1.—That there is not the shadow of a probability that any national law will ever be enacted in this country on the subject of marriage. There are certain matters over which the States are likely to exercise in the future as in the past supreme control, and marriage is one of them. In fact, the centralizing tendencies which have been at work for a few years have already brought on a rather strong reaction in favor of the old doctrine of State rights. Even the recent attempt on the part of the Government to meddle in one of the Territories with the subject of marriage resulted,

as everybody knows, in a most disastrous and disgraceful failure.

2.—If a national law were to be enacted, it is much more likely that it would be liberal in its provisions, than that it would be framed to please such marriage extremists as Prof. Lewis and Rev. Dr. Newman.

3.—Such utterances as the one quoted above emphasize the fact that so long as men are bigoted and self-righteous in respect to politics, morality and religion, it is a good Providence which fosters opposing parties and sects. No one of the great parties or dominant sects of the country has yet proved itself worthy to be intrusted with unrestrained power.

As furnishing a fitting contrast to the spirit evinced by Prof. Tayler Lewis in his general treatment of social questions and in his special treatment of the O. C., we introduce the following communication concerning one who was quite as widely and honorably known:

THE LATE PROF. UPHAM.

IN a recent issue of the CIRCULAR a brief mention was made of the death of the distinguished New England divine, Thomas C. Upham, D.D. The interesting relation of this man to the O. C. makes it appropriate that we should say something more of his life and character. He occupied in the past generation a very prominent position in both the intellectual and spiritual spheres. We learn that after graduating at Dartmouth College in 1818 Mr. Upham repaired at once to the theological seminary at Andover, and at the close of his theological course was invited, although but twenty-two years of age, to act as an assistant of Prof. Stuart in teaching the Hebrew Language. While thus employed he prepared a translation of Jahn's Biblical Archaeology, which passed through several editions both in this country and in Europe. In 1823 Mr. Upham accepted a call to be colleague pastor of the Congregational Church in Rochester, N. H., and in 1825, at the age of twenty-six, he was chosen to fill the chair of mental and moral philosophy in Bowdoin College—an institution that owes much to the untiring labors of this young professor for its educational prosperity. From this time Mr. Upham gradually rose into notice as an author of considerable ability, especially in the religious department of literature. His earlier productions were works on the Elements of Mental Philosophy, a Philosophical and Practical Treatise on the Will, an Essay on the Constitution of the Congregational Churches, and many others of a similar cast. But the strength and vigor of his maturer mental powers were given to subjects less popular, but of a more spiritual or interior character. He published many essays and memoirs on religious experience and the phenomena of the human mind under the divine afflatus. His treatises on the "Principles of the Interior Life," "The life of Faith," etc., his translations of the life of Madame Catharine Adorna, and the Opinions and Life of Madame Guyon, together with an account of the Personal History and Religious Experiences of Archbishop Fénelon, were very popular, and had extensive circulation in certain circles during the revival times. His latest and perhaps most popular work was a volume of Letters, Esthetic, Moral and Social, written during his travels in Europe, Egypt, and Palestine in 1852-3. Since then he has retired in a great measure from public view.

The remarkable fact in this man's life, which, though it is a very essential part of his history, will never be told unless we tell it, is that he was a fast friend of the Oneida Community from its beginning till his death. It is certainly to the credit of Nicodemus that it should be recorded in the gospel that he visited Jesus even "by night;" and on this

principle it is due to Prof. Upham that we should acknowledge that he visited us when all men forsook us, even in that terrible hour when we were driven out of Vermont and had not found our present home in New York; and he has visited us many times since, not as a critic or a curious observer, but as a hearty adherent, confessing confidence in our social principles and sympathy with our faith. He has been a constant reader of our paper and other publications since 1847; and has contributed liberally to the support of our press. As he is now gone where there is no "fear of the Jews," we take the liberty to tell that part of his story which seems to us the most creditable, though it is not likely to appear on his tombstone.

G. C.

The Onondaga Conservatory of Music.

We were pleased to learn by a circular received a few days since, that a school of music was started at Mozart Hall, Syracuse, N. Y., May 15th, under the direction of Professors J. H. Goodrich and J. R. Muth. Our acquaintance with the last named gentleman has led us to consider him thoroughly educated in the science as well as the art of music; and as this vicinity is deficient in schools of this kind, we hope the new enterprise will prove entirely successful.

COMMUNITY JOURNAL.

ONEIDA.

—Pear-trees are in full bloom; cherry- and apple-trees will be in a few days.

—The pleasant evenings call out many a "Bee," in which men and women, boys and girls, join to put our gardens and walks and lawns in good order.

—Spring Grove is now in its beauty; the earliest flowers have disappeared, but in their place are the Trilliums, Uvularias, Saxifrages, Violets, etc.; and we notice that parties, starting out for a walk, generally go in the direction of that charming pleasure-ground.

—We cleared up last winter a strip of our swamp woods of a few rods in width, bordering the railroad track; but the strip was too narrow to prevent the swamp from taking fire, it seems, for the smoke now (Thursday P. M.) rolls up from that quarter in huge masses—an acre or more being already on fire. It is not apprehended that there will be any considerable loss of wood and timber.

—A member of the Wallingford Community writes: "We were greatly pleased with the accounts of Ole Bull's visit to O. C. If there is any such thing as enjoyment by sympathy, then this family has had its full measure of the happiness produced in our sister Community three hundred miles away by the music of the world's greatest violinist."

—The musical feast furnished us last week by Ole Bull and Troupe reminds us of the many similar entertainments (in kind, not in degree of excellence) which the Community have enjoyed. Our institution is becoming so celebrated that artists of the first class are more and more anxious to visit us, and of course are pleased to repay our hospitality in the ways which most delight us; and we sometimes imagine our appreciative spirit elicits execution from them superior to that which any mere money compensation could compel.

—The lightning-rod man has called again. We have no inexpugnable prejudice against lightning-rods; we have no doubt but that they may be so constructed as to prove a means of protection to buildings. And when at leisure we are rather amused than otherwise with the lightning-rod dealers. Their suavity, their perseverance, their audacity, are wonderful, and worthy of the noblest cause. Nothing discourages them. Tell one of

them you do not wish to buy lightning-rods, he smiles, and says, "Very well, but I like to show my goods, whether people wish to buy or not;" and immediately unrolls his bundle. If you are preoccupied, and take advantage of the first slight pause to assure him that you are too busy to give attention to the matter, he stops displaying his samples, but immediately commences an oration upon the superiority of copper as a conducting material. Growing desperate, you inform him bluntly that you really must bid him "Good day!" He smiles, unrolls a printed document, and with an air of one doing you the greatest favor, points to the name of some Philadelphia firm as the manufacturers of the lightning-rods he peddles! If he discovers at this point any indication of irritation in your manner or tone, he perhaps finally leaves you, but not without some smooth words that would make you feel that he is a gentleman, and you have treated him meanly.

—Talk last evening (Thursday) on the subject of evil-thinking and evil-speaking. The past winter will be remembered for the great victory achieved by the Community over these evils. Our system of mutual criticism—of face-to-face truth-telling—had made an end of the more gross forms of evil-speaking—gossip, scandal, backbiting; but it still showed itself in less offensive forms, and was the cause of more or less unprofitable conversation, especially in relation to individual peculiarities: and it needed a deeper work of grace in our hearts to make an end of this form of evil speaking. Our experience as a Community had grown more and more earnest during the winter; our hearts were filled with revival fervor; we desired perfect unity with Christ and with one another; and just at the right time to make the victory most secure, our attention was turned toward this enemy of unity, evil-thinking. One said in an evening meeting:

"If we have a friend in whom we notice some peculiarity that is not quite agreeable to us, is it not better to await a fitting opportunity and tell him of it, than to speak of it to some other associate? If we do speak of things in the latter way, we are liable to call attention to the fault very pointedly, and annoy others with something that otherwise they might never have noticed. To illustrate:—A. says to B., 'Don't you notice that C. never seems to have any original thoughts—is only an echo of what others say?' Now C. is a man whom B. loves and respects, and of whom he had never had such thoughts; but after this, whenever he hears C. speak, that miserable idea put into him by A. will thrust itself upon his mind, and involuntarily he seems to hear, 'only an echo.' Again: There is K: every one thinks him amiable and inoffensive, but he has one habit that has attracted the attention of Y. unpleasantly, and she, without meaning to disturb another's feelings toward him, says to Z., 'Don't that habit of K. distress you?' Z. had not been annoyed, for she had never noticed the habit in K.; but now that her attention is called to it, it soon comes to be a grievous trial to her, and she heartily wishes it had never been mentioned to her. But one who has had such vexing characteristics brought to his attention learns by it. When he is tempted to say, 'Did you ever notice this or that peculiarity?' he checks himself by saying, 'Perhaps I'm the only one who has thought of it, and I won't annoy another by pointing it out.' Perhaps all have faults that are not pleasing; if so, will it not help to get over them sooner, and favor the growth of love and unity, to say, unless we can mention these faults in a way to do some good we will not speak of them at all?"

This started a general movement against the common enemy, which is still kept up. No other topic has occupied so many hours in our evening gatherings; all are now ready to forswear

evil-thinking and evil-speaking in every form. We are united in saying we will neither think evil of our brothers, nor listen to the evil-speaking of others. There are legitimate methods in which we may when necessary remind one another of faults needing correction; but needless, censorious remarks about one another shall be heard no more in our midst.

UNCLE SAM'S HELP-MEETS.

A LATE number of the *World* contains some interesting statistics concerning the employment of women by the U. S. Government in places formerly occupied by men as clerks, postmasters, copyists, printers, light-keepers, librarians, etc. In Washington the Post-Office department, the Department of the Interior, and the War and Treasury Departments, employ between one and two thousand women. These Departments find the women thus employed tractable, efficient, industrious and prompt, doing all their work as well as men, and even better where painstaking and faithfulness in detail are required. Outside of Washington, the Government has at least one thousand of its 31,000 post-offices occupied by women. In the Custom Houses of New York, Boston, Baltimore, Oswego, Detroit, and other places, women are employed as detectives. The Philadelphia Mint employs many women, and the Light-House Board appoints many of them as Light-House Keepers. At military headquarters women are employed as copyists, etc. The *World's* correspondent gives the following as a brief history of the manner in which the Government came to employ women:

The demand made upon the Government for sympathy and aid by scores of women rendered helpless by the war, a class until then unrepresented in the self-supporting order, reared in affluence and suddenly bereft of father, brother, or husband, by the cruel demands of war, has been the principal incentive to the employment of ladies in the national offices and institutions. The necessity of providing for these women, forced upon the government by considerations of humanity and obvious justice, has resulted in opening the civil service to women as a permanent feature of its policy. Thus, as is often the case in periods of revolution, an innovation which would have required years of silent working with established elements to inaugurate, was quickly effected as a mere incident to events which at the time seemed of so much more importance that it was unnoticed.

It is noticeable that few women in the governmental employ receive salary equivalent to that which is given men for the performance of the same service. The salary of a woman who is employed in place of a man is almost invariably one-third less than the usual salary. Thus the Government, if from no other motive than that of economy, will be likely to maintain its present position in respect to the employment of women. Certainly it is an interesting fact that the limitations of woman as a self-supporting being are thus disappearing; but is it not natural? If Uncle Sam can get his work done by one person as well as another and yet at lower price, he is too shrewd a Yankee to miss the chance. Women's Rights principles have had little influence over his actions in this matter, we imagine.

As to the point of women being rewarded according to their sex, instead of their labor, this seems to us inevitable, spite the distress it gives the philanthropists of the Women's Rights party. All labor will necessarily be rewarded according to its market value; and if there are more smart women to compete for a certain post than smart men, of course the women, if they get the post, will have to take up with a lower price. This is a sort of "back-handed" way that the Government has of complimenting the sex. But there is this consolation, that sooner or later the discrimination against women in the matter of wages will cease, or they will get more offices than the men.

A. E. H.

MENNONITES.

THEIR PROSPECTIVE EMIGRATION TO THE UNITED STATES.

A CORRESPONDENT in the *New York Tribune*, writing from St. Petersburg, April 19th, mentions the possibility of an extensive emigration from Russia to the United States within a year or two. It seems that there are in the south of Russia, near Berdiansk, certain colonies of Germans, called Mennonites, holding peculiar religious doctrines, but who have heretofore been protected and favored by the Russian Government, and who by their thrift, industry and economy have become very prosperous, bringing agriculture, it is said, to a higher point than anywhere else in Russia, and engaging also to a considerable extent in manufactures. The sect of Mennonites originated more than three hundred years ago, as appears from the following extract from the correspondence above referred to:

At the time when the Anabaptists and other mystical and protesting sects flourished most in the Low Countries, Menno Simonis, a Catholic priest, abandoned Catholicism and united many of these errant sectarians into "Communes of God," "poor and defenseless brotherhoods." His teaching was very simple, and in many respects resembled that of the Quakers. One great doctrine was, that war was unlawful and military service sinful. The effort of these communities was to restore the Apostolic Church to its primitive simplicity. Menno died in 1561, and about this time there was a large emigration of his flock, who had taken the name "Mennonites," to East Prussia, in the regions of Dantzic, Marienburg, and Elbing. Their Dutch neatness and Dutch industry soon made these desolate and swampy regions to flourish like a garden. In 1730 and 1732 the Mennonites were threatened with expatriation, on account of their refusal to serve in the army; but the storm passed by, and in 1740 King Frederick II. gave them new privileges, which resulted in a new immigration from Holland. Still, many arbitrary measures were taken from time to time, and in 1789 they were forbidden to purchase landed property. Catharine the Second already in 1786 invited the Mennonites to Russia, along with other German colonies, and in 1789, 228 families arrived in Russia, and between 1793 and 1796 there was an immigration of 118 more families. These all settled on and near the island of Khoritz on the lower Dnieper below Tekaterinoslav. The conditions on which they came to Russia were: Protection from all attacks, freedom of worship, a gift of lands to the amount of 190 acres for each family, exemption from all taxes and imposts for ten years, money for their journey, and money and work with which to establish themselves, freedom of trade and manufactures, the administration of oaths in their own way, and exemption forever from military service.

These privileges were confirmed by the Emperor Paul and extended to all Mennonites who should come thereafter. In spite, therefore, of the repeal and mitigation of the severe laws against them in Prussia, there was a continued and large immigration of Mennonites into Russia up to the year 1817. These colonists settled near their brethren in the Government of Taurid, in the region between the rivers Molotchna, Dnieper and Tokmak, not far from the town of Berdiansk. From that time the Mennonites have gone on increasing and prospering until they now number about 40,000 souls. They have always been protected and favored by the Government, so that they have almost entirely governed themselves, and have preserved their German character and institutions intact.

It is stated that these people propose removing in a body either to the United States or Canada, in order to escape from the obligations of military service, to which they are likely to be subjected in their present home in spite of the past pledges of the Russian Government. They have presented petitions to the American and British Governments, asking on what conditions they would be received here; "whether they could obtain land free or at low prices for their whole colony; whether they could have exemption for themselves and their descendants from military service of every kind; and whether the Government would advance them

any money to defray their traveling expenses." As the emigration of the Mennonites would, however, be a great loss to Russia it is possible her Government will withhold its permission for it; and as it is forbidden to a Russian subject to emigrate without the consent of the authorities, the colonists may have difficulty in carrying out their scheme unless the United States Government should interest itself in their favor. J. J. S.

[The following sketch was evidently written after only a few hours' observation of the colony it attempts to describe: if any of its statements are incorrect we will gladly make the necessary corrections.]

THE AMANA SOCIETY.

Iowa City, Iowa, March 3, 1872.

TO THE ONEIDA COMMUNITY:

Dear Friends:—Yesterday I visited the Amana Society, some eighteen miles west of this city. I spent the day looking over their villages and manufactories. They have seven villages located on their domain, which includes about a township, or, as they say, five to six miles east and west and from three to four miles north and south; through which the C. R. I. & P. R. R. passes east and west. It is a German colony, numbering thirteen hundred souls, which was located, a few years ago, near Buffalo, N. Y., where it was known as the Ebenezer Society. In 1856 they made a purchase of this land at Government prices, and at once commenced a move westward; it took ten years to make the transfer complete.

The management of the society is in the hands of thirteen Trustees or Elders, as they are called, chosen annually by ballot. These officers choose their President and Secretary, who constitute the working head.

The general appearance of the colony bears the unmistakable evidences of good health, wealth, industry, and all the graces that go to make a Dr. Franklin saint. They have a fund of wealth in the primitive soil and location, as well as in their manufacturing skill and good name, and, I might add, honest purposes not to cheat in their merchandise. They do not raise all the agricultural products they consume. They buy largely every year beef, corn and wheat, although they have two or three flouring-mills. Their manufacturing interest is their feeder, and they are a people who need much feed. They manifest great sense in supplying themselves and their guests with wholesome farmers' fare, of which I had a sample at their hotel in their principal village. They also evince good sense in furnishing themselves comfortable homes and their cattle with good shelter. Appearances justify me in saying they build for use and comfort rather than for taste and ornament. All their dwellings have a sameness.

Their women are fleshy, and their men portly. I saw no indication of high intellectual or spiritual growth. They informed me that their children have good common-school facilities for the study of the ordinary branches of education, both in English and German. I saw but very few children in either village. The sealing-wax that holds them together was manufactured in the Old World in 1720; they say it grew "spontaneously by the Spirit."

The greatest thing I saw among these innocent people to find fault with was their tobacco smoke; there was smoke in the streets, in the stores, in their mills, in their dwellings, in every place and at all times. Why such a people should so besot themselves in tobacco-smoke is left for wiser heads than mine to determine. Then beer and whisky with them are daily drinks, manufactured by themselves. They justify a temperate use of these things, especially by their older male members.

To the question, "Do you have any drunkenness, or at least excess?" they replied, "We do not allow it." This self-same reply was made to several questions in relation to the naturally bad effects of beer drinking. In the lack of amusements for their children, I should think them much like the Shakers. I saw no amusements whatever. It is no wonder the little lads soon learn to smoke, their education is so narrow and limited. They possess property equal to three or four thousand dollars for every man, woman and child; and yet with all this wealth at their command they have no well-read men or women. Surely, does not too much end in smoke? I could praise them for their general good health, but perhaps for this I ought to give credit rather to the original good stock. I must honestly say I was disappointed in them, for I could not see wherein they had improved a whit upon the general tone of western life, except that their community of property ensures all against piercing cold and blighting want.

I had a long talk with an outsider who had labored for them two seasons since they came to Iowa. He informed me that they discouraged marriage generally; consequently, there are many single people with them; that when marriage does take place it is among the higher classes, subject to the approval of the parents on both sides. He said they had had some elopements, but had generally succeeded in persuading the erring ones to return.

I am informed that they are moderate workers, though they make long days in summer. Old men and boys run their factory. (I saw no female in their mills.) I was told that the women work much out-of-doors in summer, from choice. They looked healthier if possible than the men. The love of wealth works their muscle; it is the motive power. I don't think I am mistaken in this; it is really what works America to-day. O. C. H.

THE VIOLIN.

VIII.

BY F. W. S.

A SKETCH of the history of the violin would be incomplete without some mention of Jacob Steiner the great Tyrolese maker. Formerly his violins were more highly prized than at present. He built his instruments with a very high model, and the tone was in consequence sharp and piercing compared with the best Italian violins. Late in life he entered a convent, and while there constructed sixteen violins with his utmost skill. These were called the "Elector violins" on account of his presenting one of them to each of the twelve Electors and the remaining four to the King. Only three or four of the Elector violins now remain. Very many of all those good old violins by Steiner and the Cremona makers have been ruined by bungling and ignorant repairers, who have thought to improve them by thinning the wood and making other foolish alterations.

Having briefly sketched the progress of the violin from its early days to the period of its highest development I will not attempt to follow its history from Guarnerius down, but will close this series by giving some account of its present condition.

The production and sale of violins increases year by year. Instruments of all degrees of value are in demand. If you take the trouble to notice you will find that almost every house contains a violin. To supply these requires a very large production. Vuillaume of Paris continues to make violins of prepared wood which sell well. Then in the vicinity of the village of Markneukirchen, in Saxony, a great many private families are engaged in making a middle class of violins. They do not all make complete violins, but one family makes the necks, another family makes the

tops, another the backs, etc., while still others finish or put the violins together. Most of the instruments sold at the stores are made in this way. Besides these there are in almost all the great cities of Europe and America makers who, like old Stradiuarius, work alone and strive to make a better class of instruments. An acquaintance with these men is valuable and interesting. In New York there are several such makers, the most noted of whom is George Gemünder. Working quietly away in his little shop he produces violins which sell for \$300 to \$500, when new. He is given to thought and reflection, and is a most skillful repairer as well as maker. After you have gradually made his acquaintance he will show you many curious things: pieces of very old woods, deal from a church-door in Europe two hundred years old; imitations of old violins which it puzzles you to distinguish from the genuine; the manner of covering strings with copper and silver wire, etc. But the very latest and most remarkable feature in violin making is the enterprise of Mr John F. Stratton, who has within a few years built a large factory at Leipsic in Saxony, where he makes violins by machinery driven by steam. He was formerly a professional musician playing the violin, cornet, and other instruments. After a time he became a merchant in musical merchandise, and from observing the need of a cheap violin with a tolerable musical tone he was led to study whether a machine might not be constructed which should carve out the top and back of a violin to the proper thicknesses, and so that the thicknesses at the various points could be varied so as to make violins of exactly the same proportions as the best Cremona instruments. After studying the matter a long time and spending some \$40,000, he succeeded in inventing such a machine and perfecting it so that he is now turning out violins in great numbers. The work in his factory is done mostly by girls, who do the varnishing and finishing very nicely. His violins are very cheap, but the tone is really smoother, stronger and more musical than the price would lead you to expect. Whether Mr. Stratton will succeed in making violins of so good a quality as to compete with the old Italian instruments remains to be seen.

SCIENTIFIC NOTES.

ON THE INFLUENCE OF SUN-SPOTS ON CLIMATE.

Extensive spots on the surface of the sun must cause a diminution of its heating power, but the amount is so slight that no determination has yet been made. It is well known that the sudden appearance of a large spot produces a marked magnetic disturbance upon the surface of the earth. It seems highly probable that simultaneously with the magnetic disturbance occurs a change in the amount of heat radiated from the obscured spot, and it is not unlikely that the interruption of the usual supply of heat may stand in the relation of cause to the magnetic perturbation.

An interesting question arises as to how far the extensive droughts, which in the arid regions of the Old World are accompanied by all the horrors of plague and famine, and which from time to time seem to affect the entire globe, may be consequent upon a slight diminution of the sun's heating power. The world has just been passing through one of these periods. For two or three years past drought has been universal in both hemispheres, and in Persia it has caused one of those terrible famines which decimated the eastern world in ancient times. Irregularities of climate have presented themselves in various quarters of the globe. Although certain regions have been subjected to occasional severe floods, yet the general condition has been one of unusual dryness accompanied by unusual cold.

Without attempting to account for this state of things in a precise investigation of the present sun-spot period, let us glance at the probable results of a diminution of the sun's heating power, which should continue for a

time and then pass away. These results can be ascertained in a general way by well known laws.

The atmosphere contains more or less moisture according to its temperature. If the temperature remains the same and evaporation goes on after the point of saturation is reached, precipitation occurs. If the temperature is lowered evaporation is diminished, but the point of saturation is also lowered, and the excess will be precipitated. If the temperature is raised evaporation is increased, but the saturating point is raised, and there can be no precipitation until enough water is evaporated to saturate the air at the increased temperature. The higher the temperature the more moisture will be held in suspension. Now it has been shown that the suspended moisture acts as a blanket to prevent radiation of heat from the earth's surface and also to moderate the effect of the sun's direct rays. Hence, a warm climate is more equable than a cold one, though of course more rain falls in consequence of the greater evaporation. But these laws are not often seen in perfect operation, for the varied surface of the earth, changes of barometric pressure, and the effects of the earth's rotation, combine to convey evaporated moisture of the tropics to colder regions, and introduce such confusion that meteorology is one of the most uncertain of the sciences. Yet we cannot doubt that as a whole the amount of evaporation and consequent rain-fall, as well as the mean annual temperature of the entire globe, are closely dependent upon the amount of heat received from the sun. If we go back into geologic time we shall find a period when the sun's heat produced a hot-house temperature from the equator to the poles; when ferns, which now only grow in the shades of forests, covered the land in the steaming twilight of the carboniferous age. The never-opening curtain of dense, rolling clouds, the heated, saturated atmosphere, the almost continuous rain, combined to produce a tropical swamp vegetation from pole to pole; but such extremes of heat and cold as we now experience were probably unknown. A large amount of heat from the sun, then, as in the carboniferous age, would produce a moist but equable climate over the greater part of the globe. A diminution to our present supply of heat has produced the variable climates which now exist. Evaporation does not quite supply the continents with moisture, for in the center of each, with the exception of the smallest, South America, is found an area of prevalent dryness. The protecting curtain of moisture in the atmosphere is less than formerly, and some regions are parched by the sun's direct rays, while others are chilled by their absence.

A farther diminution of the sun's heat, corresponding in amount to that which has already occurred since the carboniferous age, would probably extend the desert centers of the continents over the greater part of their area, confining the habitable portion of the land to the borders of the oceans, or to those portions of the continents lying in the track of the moisture-bearing winds. In many regions the heat of summer would be more severe, while the cold of winter would be extreme.

What, then, to repeat the question, may be the effect of a slight diminution of the sun's heat continuing through one of the sun-spot periods?

The first effect would undoubtedly be that the excess of moisture above the new point of saturation would be precipitated. After this an equilibrium would become established between the lessened supply of moisture by evaporation and the lowered point of saturation, which would continue so long as the sun's heating power remained diminished. Less water would be evaporated from the ocean than before, and less would fall upon the land. The desert areas would spread, and those countries bordering upon them would experience the horrors of famine. The average temperature would be lowered, while terms of severe heat in midsummer would aggravate the prevailing drought.

Finally, when the spots disappeared from the sun's surface, the temperature of the earth's atmosphere, and consequently the point of saturation, would rise. Unusual dryness would ensue until evaporation from both land and sea had supplied the increased demand for moisture caused by the rise of the point of saturation. In the meantime the heat of the sun would beat upon the surface with unusual fervor, because the dryness of the air would prevent the formation of clouds. After the atmosphere became saturated, precipitation would begin, and the condition existing before the beginning of the sun-spot period would be restored.

A period of sun-spots would then produce, first, a season of cold, very wet weather; next a more or less lengthy time of cold, dry weather, varied by occasional periods of extreme heat in summer or extreme cold in winter. Sudden floods might occur in certain localities. Lastly, on the disappearance of the spots, a time of very warm, dry weather would occur, after which, the usual condition would recur. It must be borne in mind that my supposition is made with regard to the earth taken as a whole. For reasons before stated, no one place could show a very marked correspondence between theory and fact.

I have not had access to accurate records by which to test the above theory, but I remember that the summer preceding this three years' drought was a remarkably cold and wet one. Year before last we had a very hot term of about six weeks in midsummer, but the spring was very late and winter came on early. Last year the spring was early, but the summer was cold, and winter came on early and staid long. Water in springs and streams has been very low for three years. This year we seem to be having very little rain, and the summer is coming on with the ground as dry as is usual in July. I have seen no recent statement of the extent of sun-spots, but judge that it is decreasing because fewer auroras have been observed here of late. If we should have a hot, dry summer, would we have grounds for supposing that the drought will be ended?

FACTS AND TOPICS.

Gov. Evans of Colorado has lately patented an invention by which he claims that sea-sickness may be prevented. The principle involved is that of a swing-berth, by which the position of the person occupying it is continually horizontal, instead of partaking of the motion of the ship. The Governor tells how he came to invent it in the *Scientific American* for May 11th.

Among the papers read at a late meeting of the Farmers' Club of New York was one by Dr. G. Naphegyi, on the bread-fruit tree of Mexico. According to his description, its fruit differs from the ordinary bread-fruit in shape, but resembles it in flavor when boiled. It is egg-shaped, about six inches in diameter, and generally covered with a thorny skin. The plant is not a tree, but grows like a vine, and climbs trees that are near it. The Doctor says it can be grown in a northern country. An interesting fact connected with this plant is that it not only bears edible fruit, but also has roots which make good flour for bread.

The Cabot Company, of Brunswick, Maine, in order to enlarge their cotton mill, moved their large smoke-stack chimney—78 feet high, 7 feet 9 inches square at base, and 5 feet square at top—containing more than 40,000 bricks, and weighing more than 100 tons—twenty feet, without rollers or balls, or guys or braces to steady it—one of the greatest feats ever performed in the State. It was planned and carried out by Superintendent Benjamin Greenes, not one of those engaged having ever witnessed the moving of such a body. It was accomplished by building such ways as are used in launching ships, surfaces planed, and greased, chimney wedged up, and moved by two jack screws in four and a half hours. The flues were disconnected from the boiler at 1 o'clock P. M., and at 9½ o'clock the same evening the flues were again connected, fires going, and steam up.—*Sci. Amer.*

In some of the late letters of W. C. Bryant to the *N. Y. Evening Post*, giving an account of his visit to the British Antilles, we find some interesting statements in respect to the schools of Nassau, the capital of the principal British island. The schools were mostly African, with but a sprinkling of white children, perhaps one in twenty; and their proficiency in mental arithmetic and geography was such as to astonish him; and the elegance of their penmanship surpassed anything that he had ever seen in any school before. The principal of one school exclusively for girls was a quadroon lady, and her assistant of the pure African type. Mr. Bryant was informed that in some of the outlying islands the prejudice of the whites against the blacks was so great that they refused to send their children to the public schools, and in consequence the blacks are becoming the most intelligent, and begin to rank as the aristocracy.

cratic class. The schools are entirely secular, having been taken from under the control of the national church, which is itself disendowed.

The *Brooklyn Union* is responsible for this statement: "Making all allowances it has cost \$245,487 of the people's gifts to distribute \$266,691, including temporary as well as institutional relief; and in our county institutions alone it has cost \$190,415 to distribute \$178,927, of which costs nearly \$90,000 was for official salaries."

FASHIONABLE LIFE.—If there is any environment which can degrade a human being or harden a young heart, it is the atmosphere of merely fashionable life. You may take the tenderest and most beautiful and lovely girl, the one that is kindest at home, and loves her father and mother most, and put her in the highest circle of fashionable life, with plenty of money and full scope to do as she pleases; let her dress herself as she will—cover herself with diamonds and pearls; let the love of admiration become the ruling passion; and soon all the tenderness of that young nature passes away; her thoughts concentrate upon herself—what figure she is cutting, who her admirers are, what conquests she can make. By and by the youthful, beautiful modesty is gone, and the way is open for vice, that, in the beginning, would not have been dreamed of, or, if thought of, put away as utterly impossible.—*San Francisco Pioneer.*

THE NEWS.

AMERICAN.

A hail-storm has done much damage to the fruit blossoms in Utah.

The Bowery theater in New York has been opened to the public on Sundays.

The inhabitants of South Utah are fighting the grasshoppers to save vegetation.

The General Assembly of the Presbyterian church is in session at Detroit, Mich.

Hon. N. P. Langford of Montana has been appointed superintendent of the Yellowstone National Park.

An expedition by raft and dog-sledge in search of an open polar sea has sailed from San Francisco, via Alaska.

The confiscated property of the late John Slidell has been restored to his heirs by the decision of a court at New Orleans.

The Havana students, who were sentenced to the chain-gang last summer for violating the grave of Gen. Castenon, have been pardoned.

In the election of United States Senator in Connecticut the Democrats united with the Liberal Republicans and reelected General O. S. Ferry.

A bill has been introduced in the U. S. Senate by Mr. Wilson of Mass., authorizing the opening and working of iron mines on the Government lands at West Point, N. Y.

Monmouth College, Illinois, is about to bestow the first degree upon forty-five seniors, twenty-nine of whom are classical, and sixteen scientific: three of the classical and ten of the scientific being women.

Mr. Greeley, the Presidential nominee of the Cincinnati Convention, has published a card in the *N. Y. Tribune*, absolutely withdrawing from the management and control of that paper until further notice.

The New York State Democratic Convention in session at Rochester indorsed the resolutions of the Cincinnati Convention of Reform Republicans, but did not express any opinion concerning the nominations there made.

Over one hundred vessels were in sight at one time last week from Buffalo, N. Y., but were prevented from entering the harbor by an immense mass of ice from the Upper Lakes. One vessel was sunk, and nearly all the tugs disabled in attempting to pass through the ice.

An extensive strike of the New York city carpenters for eight hours' time without reduction of wages is apparently in a fair way of satisfactory settlement; and it is understood that the brick-layers are waiting for the conclusion of the carpenters' strike to follow their example.

A break in the Erie Canal at Big Nose, May 13th,

carried away three hundred feet of embankment to an average depth of twelve feet. Six hundred men and three hundred teams are at work repairing, and it will require a week's work before navigation can be resumed.

Several serious fires have occurred during the week; one in Toronto, Canada, burning the Iron block; one in Geneva, N. Y.; one in Brooklyn, N. Y., burning tenements occupied by one hundred families; three in New York city: beside large fires in the woods of Long Island, the Shawangunk mountains, and in Pennsylvania.

FOREIGN.

An extensive conflagration, rendering thirty thousand persons homeless, has occurred in Yedo, Japan.

The Duke de Noailles has been appointed by the French Government Minister to the United States.

The Carlists in Spain do not appear to be subdued. The Government has asked the Cortes for power to raise forty thousand additional troops.

The persecution of the Jews by the Government of Roumania is so great that most of the nations of the civilized world are protesting against it.

Several Spanish Republican leaders have issued a manifesto disclaiming all sympathy with Don Carlos' movement, and also an equal opposition to the present Government of King Amadeus.

An Old Catholic place of worship is about to be opened in Brussels, and several of the Belgian priests are expected to join the movement. Hitherto the Catholics of Belgium have been faithful to the Pope or indifferent to religious questions.

News from Iceland, by way of Denmark, reports that heavy shocks of earthquake were felt on that island April 16th, 17th and 18th. No lives were lost, but several persons were injured, and some twenty houses were destroyed at Hasvick. The California earthquake commenced April 16th.

The Lord-Lieutenant of Ireland, Lord Spencer, has offered prizes for the better cultivation of small farms, to be called the "Spencer Small Farm Prizes," and to be given for "neatness of houses, character of products, and condition of live stock." The Judges to be the Agricultural School Inspectors.

A new constitution for Switzerland, abolishing capital punishment and imprisonment for debt, and banishing the Jesuits from Swiss territory, has failed of ratification, all the Catholic Cantons voting against it. A small majority of the popular vote was in favor of it, but a majority of the Cantons was required and not obtained.

The "British Society for the Liberation of Religion from State Patronage and Control," at a late numerously-attended meeting in the Tabernacle, London, passed resolutions unanimously pledging the Society to continued agitation in favor of the disestablishment and disendowment of the English Church, and expressed a strong determination to use all fair means of obtaining purely secular instruction in the State schools.

Earl Granville has given notice in the British Parliament that the American Government has consented to abandon the claim for consequential damages, on condition that a clause shall be added to the treaty that neither party shall hereafter demand such damages. This notice was at least premature. A proposition of this kind was made by the British Government, and was received with some favor by our Government, and transmitted to the Senate for their advisory action, and is yet awaiting that action.

RECEIPTS FOR THE CIRCULAR.

A. R., Oneida, N. Y., 50 cts.; G. W. F., Portsmouth, Va., \$2.00; O. P. S., Morris, N. Y., 20 cts.; G. M., Albany, Kans., \$1.00; O. H. W., Fort Scott, Kans., \$1.00; G. E. P., So. Edmeston, N. Y., 50 cts.; A. H., Stockton, N. Y., 50 cts.; J. A. G., Lewiston, Me., \$5.00; P. B. R., Cleveland, O., \$10.00; B. B., Syracuse, N. Y., \$2.00.

"What is your name?" asked an American census officer. "John Corcoran." "Your age?" "Twenty-one." "What nationality?" "Well, that's what bothers me. I'll tell you, and may be you can make it out. My father was Irish, my mother English, and I was born on board of a Dutch frigate, under the French flag, in Turkish waters. Now, how is it?"

A few days since a gentleman, riding by a church now building in Cincinnati, remarked to a friend, "The Baptists are building a fine church; their spire is about as high as that of their Presbyterian brethren." "O, yes!" was the reply; and, glancing up at the towering steeple, he added, "that'll make sinners tremble!"

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PUBLICATIONS.

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History of American Socialisms. By John Humphrey Noyes. 678 pp. 8vo. J. B. Lippincott & Co., Philadelphia, London, Trubner & Co. Price \$3.00.

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NO. 21. CONTENTS.

Pathology of the Heart	161	Uncle Sam's Helpmeets	165
Utopian Schemes	162	Mennonites	166
A Chaste Eye	162	The Amana Society	166
Backward Glancings	162	The Violin	166
Forward to Freedom and Grace	164	Scientific Notes	167
A National Law of Marriage	164	Facts and Topics	167
The Late Prof. Upham	164	The News	168
Community Journal	165	Receipts for the Circular	168